

WARNINGS

OF THE

Eternal Spirit.

J. P. Sunday, May 20, 1711.

IF the Scriptures, ye believe the *Word of God*, were given from Himself, by Divine Inspiration; Then, it is, without Contradiction, true, that, Inspiration, and Revelation by Inspiration, was in every State of the Church; both under the Old, and New Testament, unless now, in this *Night of Apostacy*.

Moses, that Servant of God, who led the People of God, was himself on every Occasion inspir'd by the Spirit of God; it directing in all Cases whatsoever.

Likewise *Joshua* and *Samuel*, who were Instruments for God; by which was his Mind made known to his People, his Church.

Thus was it; and *She* never was without particular Notices from God, by *Prophets*, or a *Prophet* at least: First, to teach and instruct, which, was the Spirit of God, in the Prophet teaching; pressing and exhorting to the doing of the Will of God; reproving and threatening upon their Neglect: Likewise, denouncing Judgments severe, for their Rebellion against God.

Thus, did God lead and govern his Church, in the Dispensations of Old.

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And the Coming of your *Lord in the Flesh*, was not to lay aside immediate Inspiration, and Revelation in the Church; no, it was to establish That upon a better and more lasting and durable Foundation. He came, establishing a new and better Law, a more glorious Dispensation; a Dispensation of Grace; not consisting of *Form*, but of *Spirit and Power*. For, saith the Lord Himself, speaking to the Woman of *Samaria*, *The Time is come, and now is, that ye shall not worship in this Mountain, neither in Jerusalem: But, as God is a Spirit, he will be worshipp'd in Spirit, and in Truth.* This, is the Matter, and Form of Worship, instituted by Christ, left in the Church, and It was there abiding, till the Form destroy'd the Power.

Your Lord, after He had finished his Ministry, acquainted his *Disciples* touching the End of his Coming; and how needful it was for them, that, He should depart; for their Encouragement, speaks on this wise; *If I go not away, the Comforter cannot come unto you; but, if I go away, I will send Him unto you; which is the Spirit of Truth, and It shall lead you into all Truth.* This, notwithstanding they did not wholly understand what their Lord meant; yet, it somewhat allay'd their Grief: For in every thing they acknowledg'd Him Truth; and believing All that He had spoken, must conclude, that, He would never leave them comfortless.

According to the Word of the Lord, and at the appointed Time, the whole of the *Christian* Dispensation being *assembled together*, and waiting with one Accord, for the Accomplishment of That Promise; the Spirit, the Spirit of God from above, fell upon them. And now, having receiv'd the Holy Ghost, they are qualify'd for the Ministry; they preach Salvation, by a crucify'd Jesus. And These, are the *Ministers of the Gospel*, the first Ministers of the Gospel.

And the *Apostle*, being truly sensible of the End of his Lord's Ascension; that, it was for the Good
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of the Church, and that She might be edify'd and built up, and established in the Faith; speaking by way of Information, saith, *He has ascended up on high, He led Captivity captive, and receiv'd Gifts for Men*; some to be *Apostles*; some to be *Prophets*; some are given to be *Pastors*; and some *Teachers*: And the prime End of all, is, that the Church may be edify'd.

If these several *Gifts* were necessary *Then*, are they less necessary, in This your Day? Can ye better be without the extraordinary Gifts, and Graces of the Spirit of God Now, than could the Church, when in her purest State? These, remain'd till an appointed Time; when, according to the Intimation of the Spirit, begun that falling away, or Apostacy, which was to come, before the Revelation of your Lord, or *second Coming, without Sin unto Salvation*. But, because this falling away must come, as an Accomplishment of a Prophecy or Prediction; is it absolutely necessary, that This State must always abide? Is it good for the Church always, to remain in a State of Darkness; and, to be from under the *Oeconomy* of God, ever to remain ignorant of his immediate Teachings? I say, *the Day is come*, when Light shall break forth out of Darkness: And they who have *sat in Darkness*, waiting for the Salvation of *Israel*, shall see the marvellous Light of the *Gospel*; which is not in the *Letter*, but in the *Spirit and Power of God*.

It further appears, that, *Revelation is essentially necessary for Salvation*, even from the Words of your Lord Himself. For, the Knowledge of God, and the Lord Jesus, is made the Means of eternal Life. If so, how are ye to come by the Knowledge of either God, or Christ? Does the Natural Man know God? Are Men born into the World inspir'd with This Knowledge? Or how, if ye do know, came you by this Knowledge? It is possible for you to know historically, by the hearing of the Ear; but ye can never know savingly, but by the

Revelation of Christ. For, saith He, *No Man knoweth the Father, save the Son; and no one can know the Father, but him to whom the Son revealeth Him.* Here, Christ is made the Means of Revelation: He is the Giver of This Knowledge.

If ye believe This a Truth, ye must deny, that, it is in the Power of any Man, the most wise and eloquent, to give a true and saving Knowledge of God. For, This Knowledge comes not by the Hearing of the Ear; but by the *Revelation of the Spirit*, given to the Soul of Man: Which is as capable of knowing, of seeing, of hearing, of feeling, of tasting spiritually, as the *Outward Man*, or Body of Flesh, is, naturally. Therefore it is call'd, the *inward Man*, the *Spiritual Man*.

Furthermore, it appears, that, Revelation is absolutely necessary in the Church; and Inspiration the only essential Qualification to a *Minister of the Gospel*: For who so has not the Spirit of Christ, is not a Minister of Christ. Otherwise, the Knowledge of God is not necessary, neither is the preaching of the Gospel, at all effectual, to the building up, and establishing of the Saints: But, the Knowledge of God is absolutely necessary to Salvation; therefore Revelation is not ceas'd.

Nay *Revelation never ceas'd*: For God never left Himself without Witness: But even under the most dark, and most ignorant State of the Church, there were some Glimmerings of Light, by Revelation; but to particular Persons; not of a general Use.

Now, it has pleas'd the Father of Lights, in whom there is no Darkness, to send forth of his Light, and his Truth; wherewith He has inspir'd some of his People; which are a Specimen of the Whole; which shall, by Divine Revelation, come to the Knowledge of God, and the Lord Jesus. Consider, I beseech you; and ye who have been ignorant, resolve to inform your selves, from the Scriptures of Truth; which testify (as doth all Divine Revelation) of God, and of the Lord Jesus, and the Way to eternal Life. This

This, is no new Doctrine. The same preach'd the *Apostles*; nay, your *Lord* Himself; as it will appear, if ye read and consider the History of your Lord's Life, and the several Epistles of the Apostles, to the several Churches.

The great Thing, and what did the most Mischief in the first State of the Church, was, what is now destructive to Christianity; that is, *Popularity*. For the Church no sooner began to decline in her Simplicity and Innocency, but the *Spirit* withdrew: Then he who was the wisest, and esteem'd the greatest Man, was likewise judg'd the best, and most capable of judging, even in Matters spiritual; which, only the *spiritual Man* had a Right to judge of.

But this Practice encreas'd amongst the primitive Christians: And as it encreas'd, the Spirit of God decreas'd; till at last they were left to a *Form*; to be rul'd and govern'd according to the Judgment and Pleasure of those *Heads*, they had set up over them. Here, enters that great Head, *Antichrist*; who, by opposing (as it was come to that Height, then) the immediate Rule and Government in the Church, destroy'd the Power of Godliness: And the *Saints*, the *Christians*, were brought under that Form. And ye very well know, who know any thing, into what a State and Condition the Church was at length brought; and how long She remain'd there, before there was any *visible Light* given forth from God, whereby Men could see the gross Darkness they were in, and the manner of Worship, which they paid to God, to be idolatrous.

Ye are not to suppose, that, That Ray of Light, which was from Heaven, is an Accomplishment of the Word of God; or, that it is a Fulfilment of the Prayer or Prayers of his Servants: No; God will send forth his Light, and his Truth, and all the dark Corners of the Earth shall be enlightned therewith. *Asia*, *Africa*, and *America*, shall be brought to the Knowledge of God, and the Lord Jesus; even the

the most remote Parts of the Earth. This will the Lord do; by This, will He manifest his Power; and the Glory of his Power shall be made known, all the World over. This is a great Work, a mighty Work. But ye confess, all Things are possible with God, and there is nothing impossible with Him. If so, then what is it that He is not able to perform, if it his Pleasure to say, It shall be so?

Look to the beginning of the Creation of God: Consider that, all things were made out of nothing. It was only saying, *Let there be Light, and there was Light*. And as He is the God of the Spirits of all Flesh, and is Himself a *Spirit*, in whom centers all Power, and all Light, and all Truth; is it, think ye, a thing hard for God to perform? No, He will fulfill All that He has spoken; and *the whole Creation* shall glorify Him, both animate, and inanimate; together shall they praise and magnify his Name; when the *Knowledge of the Lord shall cover the Earth, as the Waters do the Seas*.

The Knowledge of the Lord, It shall cover the Earth: *All shall know God from the least to the greatest*. Here, upon Earth; a State, a glorious State; separate and distinct from That which the *Saints* shall, to all Eternity, be felicitated with in Heaven.

But, the World is offended! the *Dispensers of the Word of God*, are offended! *They* will not hear that Men shou'd come to the Knowledge of God, but, by *Their* Ministry. *They* will not hear; neither will have it, that God should *teach his People Himself*. *They* will not have it, that, All the People of God shall be inspir'd; and so come to the Knowledge of the Lord Jesus. But, whether *They* will, or nay, saith the Lord, I will do all my Pleasure; and *They* shall know the Displeasure of God, against *themselves*.

Pray ye for the Holy Spirit of God; that ye may be let into all Divine Truth: That ye may be brought to the Knowledge of things absolutely necessary to be known, and what may be, if ye are dili-

diligent in seeking after those Things necessary, absolutely necessary. For, God is not wanting to his People; but is bountiful, and will remain so, for ever.

This is Encouragement sufficient for All, and who so *perisheth for Want of Knowledge*, his Destruction is likewise of his own procuring.

J. P. *The same Day.*

O Lord our God, God of all Grace, Thou art the Author of all Good, to us: And we have, blessed be thy Name, experienced That Good communicated to our Souls, whereby we have been let into the Knowledge of Divine Mystery; and can say, *we know the Father, by the Revelation of the Son, thro' the Spirit.* O Lord, that, a living Sense of This may ever rest upon our Minds: that therefrom we may be constrain'd to fear, and love Thee. And as Thou hast been pleas'd, this Day, to bless us, thy Instruments, for the Use and Benefit of thy Children, with the Divine Operation, inspiring us to speak thy Word; O Lord, grant that thy own Word may be water'd with thy Blessing; that every Soul feeding thereon, may receive Strength therefrom, and know their Standing, that it is upon a sure Foundation, the Rock of Eternal Ages, which can never be mov'd.

Go on, O mighty God, to build us up, and establish us Day by Day; that we may know our selves to advance, from one Degree of Grace unto another: and that we may know the higher Revelation of God communicated to us; and therefrom know, that, we grow stronger and stronger; being able to digest what is strong. This, O Lord, is what we desire, And our Eyes are up unto Thee; knowing, that, as Thou art the Strength of thy People, so, thy Divine Strength must be communicated to us, from thy self, by thy Spirit.

Make thy Word successful: Oh! that its Simplicity may not be despis'd by Any. Oh! that they may see the simple Truth contain'd, and fall in Love there-

intrewich; and acknowledge Thee; in This wonderful Manifestation of Light.

Thou wilt do all thy Pleasure. Signify thy Mind, and reveal thy self, to every sincere Seeker after Righteousness. O Lord, make many Witnesses of This, the Revelation of thy self, to their Souls, that they may come forth, and testify to the Truth, contain'd in the Gospel of Jesus. For, of a Truth, *where there is no Revelation, there is no Spirit of Prophecy; and where there is no Spirit of Prophecy, there is no Witness for Jesus; and where That is wanting, there is the Gospel wanting also.*

Carry on thy Work in us, upon us, and by us, that we may be prepar'd against the Day of thy Coming; and know Thee, from the Characters Thou hast given of thy self; and so, rejoice upon every breaking forth, upon every Intimation of thy Coming; as doth a true and faithful Servant, upon the hearing of the Return of his Master, after a long Absence. We leave our selves with Thee, quitting all Matters of Concern relating to thy self: For Thou art infinitely wise. Dispose of us, according to thy own good Pleasure.

MY Children, as ye have heard, so act and do; and you are sure of the Direction of my Spirit, in all that ye put your Hand unto.

You may depart this Place. I am with you, I will be with you, and will bless you.

My Love shall encrease upon you, and your Joy shall be full: Only believe: For, Faith, as it is *the Substance of things hop'd for, and the Evidence of things not seen*; must give you a good Hope, well grounded: That will preserve you; That will give you a Possession of the Thing promised. And, as *it is the Evidence of Things not seen*, it will to your Souls evince, that, what is truly spiritual, is of Right its due; and that is, *an undoubted Perswasion of the Truth and Veracity of God.*

F I N I S.

HYMN



BY *James Cuninghame,*

Under the Operation of the Holy Spirit.

Blessed, thrice blessed is that Man,
Who on the Lord has laid
His Help; and, who does not depend
On frail humane Aid.

The Lord Himself, will sure vouchsafe
Him graciously to own;
And all his Paths, and all his Laws,
To him, He will make known.

Like to a Shepherd, He'll him lead
In Paths of Righteousness;
In Paths, that will at Length, him bring
To endless Happiness.

He'll nothing want, that's truly good:
He'll lie in Pastures green;
He'll feed on Dainties, that by Man
Can, in this State, be seen.

Eye bath not seen, Ear bath not heard
 That Feast of tender Love,
 Which God doth for his Soul prepare.
 He, like the Saints above,

Shall eat of that blest Tree of Life,
 That in God's Presence grows :
 He'll drink of Streams that evermore,
 At his Hand, overflows.

God will him lead, by Waters still ;
 He'll never him forsake :
 He shall, of never-fading Bliss,
 And endless Joys partake.

And tho', that for to try his Faith,
 He may deserted be,
 And (to his Thoughts) left for a while,
 To his own Misery ;

Yet, even, in that dark Veil of Death,
 God, still, will him support :
 His Rod will console his Soul ;
 His Staff will him comfort.

When he's in fiery Furnace try'd,
 The Spotless Son of Man
 Will walk therein, with him ; and then,
 Nothing him injure can.

The smallest Hair of his blest Head,
 Shall not fall to the Ground :
 His Soul with imperceptible
 Pleasures, shall still abound.

And, when He's fully purify'd
 By that all-searching Fire ;
 When God, upon his wicked Deeds,
 Has exercis'd his Ire ;

Cleans'd

Cleans'd him from Sin, and made him white;
And spotless, as before

• His Father fell; He'll then, at length,
To his Presence him restore.

He'll bring him thence, as Gold refin'd,
And purg'd from all Alloy;
Prepared by that Exercise,
To taste unmixed Joy.

He will be then, a welcome Guest,
Unto his gracious Lord;
Admitted then, to feed on Love;
And, to that State restor'd,

Wherein, no longer he can fear,
From Love, to fall away:
His settled, and then, changeless State,
Shall surely last for aye.

God, will a Table, then prepare
For him, before his Foes:
He'll then, triumph o'er all those Sins,
Which once did him oppose.

Yea, all his outward Foes shall fly
Before his conquering Face:
Nothing shall, then, resist the Power
Of Faith, and Divine Grace,

• That fully now possess his Soul;
And therein, do abide
No longer Strangers; but they shall
For ever, there reside.

His Cup, with Gladness, shall o'erflow;
His Soul, with Chearfulness
Unmix'd and pure, shall then, rejoice;
As the Forecasts of Bliss.

God shall, his Head with Oil anoint;
Ev'n of that *Uction* pure
Which the blest *Sp'rit* bestows on those,
Who chearfully endure

The *Fiery Trial*; and, which them
Does all their Duty show;
Leads them in every Truth, and makes
Them all God's Will to know

That *holy Seed*, which, who receives,
Can never sin again:
In him, as a blest Principle
Of Life, it does remain.

It shall be like unto that *Oil*,
Which shed on *Aaron's Head*;
Flow'd thence, upon his *Beard*, and was
O'er all his *Garment* spread.

His Actions all shall influenc'd
Be, by a *Light Divine*:
The Hand of God shall visibly
Then, in his Works all, shine.

Goodness and *Mercy* shall, for aye,
That blessed Soul attend:
The Holy Ghost, and the blest *Sp'rits*,
Shall, with him, there, descend;

Shall, there, take up their fix'd *Abode*,
And never thence depart:
God, there, has found his lov'd *Abode*;
An humble, contrite Heart.

God, therefore, loves to dwell in him;
And he, in God, shall dwell:
The Raptures that do then, ensue,
No Mortal Tongue can tell.

A Theme too great for humane Ears,

Or, for a finite Mind :

But yet, if that your soften'd Souls

Be, by this View inclin'd,

To follow Him, who goes before,

And does his Cross, now bear ;

If ye can follow Him, and not

Be scar'd with needless Fear ;

If ye can, now, your selves deny,

And mortify your Will ;

And chearfully resolve to obey

What God does dictate, still ;

If ye can, for the Sake of God,

All Worldly Comforts leave ;

If ye can, when your Duty calls,

Most willingly bereave

Your selves of all your darling Lusts ;

Of all that you retards ;

All Worldly Views, all selfish Ends,

All Interests, and Regards,

That end in Things that can be seen ;

If ye will, henceforth mind

Those Things that are above, with Christ ;

If your Hearts are inclin'd

To sell all that ye have, to buy

This Pearl of great Price ;

If ye can, every Thing, for it,

Most gladly sacrifice ;

Then, fear not ; come, come to your God ;

He will you, yet, receive :

He came from Heaven, to Earth, such lost

Sinners as you, to save :

He will not quench the smoking Flax;

Nor break the bruised Reed;

He will, if your Hearts tender be,

Sow therein, a blest Seed,

Which, shall, in Time, grow up, and bring

Forth Fruit of Righteousness,

That shall, in you, Beginnings be

Of everlasting Bliss:

He will speak Peace unto your Souls;

And your Backslidings heal;

He will himself, in gracious Ways,

Unto your Souls, reveal:

He will teach you, to do his Will;

Yea, Strength He will afford,

If ye with thirsty Souls do come,

Panting for his blest Word.

The LAMB does on Mount Zion stand;

He kindly does invite,

In This last Day, all those, who now,

No longer do delight

To wallow in that filthy Mire

Of Wickedness and Sin,

In which they have too much rejoic'd,

Too long delighted in:

He cries to every one that thirsts,

Come, and drink freely now;

The Cup of Mercy, and of Love,

Is now, held forth to you.

Come, come in Time, lest that, too late,

Ye wish ye had obey'd;

Lest that, in vain ye seek for Help,

When there's no further Aid.

Come,

E P Y

Come, come to me, all ye that groan,
And heavy laden are;
I'll give you Rest, I, for your Souls,
A Cordial do prepare.

Tho' that your Sins of Scarlet Dye,
Your Souls may terrify;
Yet, nought's too hard for God: No Bounds
Can now prescribed be.

To his free Love, to his free Grace,
To his Compassion sure:
Come, yet, and He will make you clean;
He'll wash, He'll make you pure.

He'll wash you, in the sacred Blood
Of his Son that was slain
For Mankind; thereby, He will wash
You, from each filthy Stain.

He'll know you for his own; He'll shew,
If ye encline to hear,
What ye must suffer for his Sake,
What Hardships ye must bear;

What Tribulations undergo,
Before ye can arrive
Unto that Land of Rest, where He
And all his Elect live.

Be wise; be taught to chuse in Time,
The good, and needful Part:
Be taught to come unto your God,
With a low, broken Heart.

Your selves, upon his Mercy throw;
Upon his boundless Love;
And, let his free Compassion,
Him you to pity, move.

But choose in Time, lest that there be
 Time left for you, no more:
 Quickly the Gate of Mercy's shut;
 O come ye then, before

That fatal Time; for then, ye'll knock
 But knock, alas! in vain;
 No Hope of Favour, or of Grace,
 Thereafter can remain.

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